OUR YOUNG FOLKS.

Watch Your Words.

Keep watch on your words, my children,
For words are wonderful things;
They are sweet, like the bees' fresh honey,
Like bees, they have terrible stings;
They can bless like the warm glad sunshine,
And brighten the lonely life;
They can cut, in the strife of anger
Like an open, two-edged knife.

Let them pass through your lips unchallenged,
If their errand be true and kind—
If they come to support the weary,
To comfort and and help the blind;
If a bitter revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back if they're cold and cruel,
Under the bar, and lock, and ceal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of the beautiful truth.—SEL.

Dear Editor:—"I will send a copy of the Pilgrims Progress to the one who writes the best letter about the Bible in the month of July." So says Rev. McFaden in the EVANGELIST, of June 15th, 1887. I will now try my hand on the subject proposed. "The Bible in the month of July." The Bible is the same in the month of July as in any other month in the year. But in order to find its influence and effects on the minds and actions of the people during the month, I had to wait until this late day in the month in order to be able to give the result of my observation. I can only speak for the Bear Creek church in this renowned Miami Valley. The month of July has been very dry. That is, the weather was very dry and hot, and the Bible and its teachers did not succeed quite as well in the accomplishments of good in this month as they have during some other months; some did not attend Sabbath school to learn the lessons of the Bible during the month of July on account of the heat, and some did not attend church during this month for the same reason. Rev. Brown of northern Ohio has preached some Bible sermons during this month. Four weeks ago yesterday evening he was sick, and could not preach. A large congregation had gathered to hear him, but they were disappointed; on his next visit being two weeks ago he preached from the Bible how David served his own generation, and not the generation that preceeded him and that we should serve the generation in which we live, and not that of the past. The text was selected from the 13 chapter of Acts and 36th verse in the Bible on the 10th of July. Yesterday and last night being the 24th day of July, he preached on the subject of sprinkling, pouring and washing. He showed from many places in the Bible that sprinkling was typical of the sprinkling of the blood of Christ. That pouring in the Bible was typical of the pouring out of the Holy Ghost. And from the same Bible in the evening of the same day in July he gave many instances in which washing in water was commanded in the Bible and that it was typical of the washing of regeneration in baptism. I think this truth ought to be accepted especially in the month of July, for it is warm enough to practice it or any other duty taught in the Bible. So I am in favor of the Bible in July as well as any other month in the year. I will close for the present. Yours truly,

CORA A. RAUCH.

New Lebanon, O.

Dear Editor:—In my last letter Elijah was at Zarephath. There he increased the oil and meal and brought to life the widow's son, who had died while he (Elijah) was with her. After he had raised the widow's son to life, God sent him to meet king Ahab and tell him that there would be rain sent upon the earth after so long a drouth. Then he called fire from heaven to prove to Baal that there was a true God. He afterwards slew all the prophets of Baal which made Baal's wife (Jezebel) very angry at Elijah. He fled to Beersheba where he left his servant. From there he went a days journey into the wilderness where he sat down under a Juniper tree and wanted the Lord to take away his life. Here an angel brought him a cake and a cruse of water. Upon this strength he traveled forty days and forty nights to Horeb the mount of God. After many labors and trials Elijah crossed the river Jordan and cast his mantle upon Elisha when he ascended to heaven in a chariot of fire. Let us live the life of Elijah so our end may be like his.

JASON A. G. STIFLER.

Dear Editor:—This is my first attempt to write for the Children's Column. I am nine years old. We take the EVANGELIST. I go to Sunday school Our teacher's name is Miss Ida Brockman. I like to read my books and papers. I love to read the little letters in the Children's Column. I hope I will see this in print. I will close for this time.

Yours truly,

WILLIE JOHNSTON.

Humboldt, Neb.

Dear Editor:—This is my second letter for the paper. My pa and ma take the EVANGELIST. Our school was out four weeks ago. I like to go to school. Our school will commence nine weeks from Monday. I have been taking music lessons. I have taken one term of music lessons. I can play some pieces on the organ. We have Sunday school every Sunday. I have only missed one Sunday of Sunday school. We have a bird it don't sing much. I had a good time the 4th of July, but I got a little tired.

LILLA A. JOHNSTON.

Humboldt, Neb.

Dear Editor:—Th is is my first attempt to write for the Children's Column. I am nine years old. I have four sisters and three brothers. My oldest sister is married. I go to Sunday school every Sunday. My teacher's name is Miss Ida Brockman. If I see this in print, I may write again.

Yours truly,

ELLA JOHNSTON.

Humboldt, Neb.

The Thirty Years War in Germany.

It is commonly so said that the Reformation took its rise in about the year 1520. In about a hundred years, it seems, large numbers were carried along by the current, so that both Catholics and Protestants could collect thousands of soldiers to make war. Persons from Germany sometimes tell us of the "thirty years war" and add, that religious wars are worse than political wars.

This war appears to have raged from about 1620 to 1650. It was chiefly a religious war, in which however, political interests were to a great extent involved. Thousands of soldiers were killed, towns and villages were destroyed and laid in ashes. The opposing parties most of the time appear to have been nearly equal in numbers. This may have been one of the first causes which led to the long continuance of the war.

There was at a certain time a treaty concluded, as history informs us, in which the three strongest denominations were included. The Catholic, the Lutheran and the Reformed. The date of the time when the treaty was made is not stated; but there seems to be some reason to believe, that it may have been at the close of the thirty years' war. It would rather appear that in about 1660 a giving away of the power of persecution began to take place.

The Mennonite church history called the Martyrs Mirror, "*Martyrer Spiegel*," gives accounts of the persecutions which took place from the time of the early Christians up to the year 1660, at which period it closes. It would appear that about this time the practice to destroy men's lives and to burn at the stake, on account of religious disputations, became less frequent than in former times. The laws however to deprive men of their property, and to banish to other lands still remained in force at least to 1730.

It is said that Magdeburg one of the finest cities in Germany was surrounded by an army set on fire and nearly wholly reduced to ashes, in about twelve hours time. Accounts of history are sometimes not very reliable; but from what we have heard Germans tell, it was one of the most fearful wars ever known in Germany.

OBED SNOWBERGER.

Are We One in Christ.

It takes all of any thing to make a complete whole.

The Brethren church is a new organization as recognized by the law, but so far as our creed is concerned it is as old as the religion of Jesus Christ. The Bible, the whole Bible, and nothing but the Bible, is as firm as the principles of Christ are true. This is the index that directs to the footsteps of Christ, and points to the way so zealously maintained by the representatives of the Bible. We cannot conscientiously proclam the Bible—all of it—and at the same time ignore some of its teachings and precepts. We as a people have declared to the world that we stand upon the Bible, Apostolic platform, and this precludes every ism known in the theories of man. We stand as a unit in denouncing all creeds and all opposition to Bible alone doctrine. This brings us down to the Cross and up to Christ, and we exclaim not my will O God, but thine be done; and we will as readily accept God's word—all of it—as a hungry child will its bread and butter.

The only hope of a united people is to make a full surrender, an unconditional surrender to Christ and his word. If we follow our creed brethren we will become deeply rooted and ground together as a whole lump but if we should cry, Bible, Bible, or Lord, Lord, and do not the things they teach, we will very soon betray ourselves and perhaps be classed with those who say, and do not. It takes all of any thing to make a complete whole, and nothing less than the whole of God's Word will make us like Christ, and nothing less than the complete whole will form a union in Christ, cause of disunion when traced to its fountain-head is a disagreement in regrad to the essentiality of the written word and the unwillingness on the part of mankind to obey the Lord in all things, and if there is a lack of union in the church today it can be traced to that cause. Perhaps we may not be as firmly united as we should be upon the teachings of the New Testament. Some of us members and congregations differ in the adorning of our bodies and in the wearing of our apparel. We should be very careful that we do not join issues with the Apostles and begin to say that this is no part of the whole; this is no part of our creed. To disagree about this is to disagree about having a union. To shun this plain truth, we can never inscribe upon our banner the Bible, the whole Bible and nothing but the Bible. But we must have it inscribed there, the Bible, the whole Bible, and nothing but the Bible, so far as it suits us.

If we, here in Oregan, preach the whole Bible and do our endevor to practice it out in our lives, we are united. If our brethren east do the same they stand united, and that with us, and then are we united in Christ and all one in him. Disagreement here upon the plain declarations of the Word will snap the very principle if a united people upon the Bible. If we are not united here and cannot be, and to have a union we must have a creed or something to unite upon, and then stand by it, if we disagree we have no union in Christ.

Now brethren please understand me. I don't mean that we should be united in one nation, and what the Bible don't say, but that we must be united upon what the Bible says and teaches; and when I say Bible I mean the New Testament. I suppose it is so understood by our brethren, if it is not by the world, who read and hear of us.

S. C. BASHOR.

Roseburg, Ore.

Everything revealed in the gospel essential to fit a soul to dwell in the family of God in heaven is adapted, under the illumination of the Holy Spirit, to the lowest measure of intelligence constituting moral responsibility.—*Wm. Taylor.*

OUR DEAD.

LEAH SMUCKER.—At her home in Lanark, Ill., July 20, 1887. She was born April 6th, 1806, and was married to Elder Isaac Smucker. She was baptized October 29, 1839. She formerly lived in the vicinity of Ashland, Ohio.